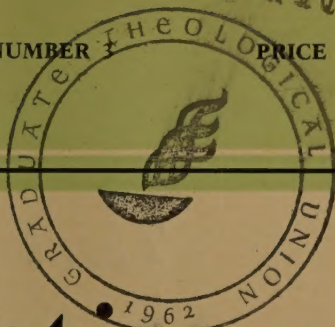


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Christian Order

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Thank You

The response of those whose subscriptions were due in December has been magnificent. I would like to thank those who have renewed their subscriptions so promptly. Might I take the opportunity of asking those who have not yet renewed to be so kind as to do so without delay? I would be saved much work thereby.

There are still a very few readers who received reminders that their renewals of subscriptions were due in January and February and who have not yet sent them in. The Editor would be most grateful if they would do so. The address is: 65, Belgrave Road, London, S.W.1.

My very deep thanks to all readers for their unfailing support so generously given throughout the past year. I wish you every possible blessing during the coming twelve months.

Very gratefully yours,
Paul Crane, S.J.

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Christian Order

EDITED BY

Paul Crane SJ

VOLUME 13

MARCH 1972

NUMBER 3

Protest and Justice

THE EDITOR

TOWARDS the end of last year, Catholic priests marching with the jobless in Liverpool drew headlines from the Catholic Press.

There were those, I imagine, who had doubts about the whole procedure. If, as seems reasonably certain, the prevailing high unemployment figures are largely the result of a policy of over-employment — by which one means three men doing the work of one — forced on the country since the war as a result of union pressure, managerial weakness and government ineptitude; if this is the case, then the present shake-out, tragic though it may have proved in individual cases, was inevitable. There had to come a time when government firmness would force on employers a policy of dismissals sufficient, at least, to present British industry with the opportunity of regaining the efficiency it must have if those who work at it — whatever their position — are to earn their bread in the service of the community and not at its expense. This view is certainly tenable, to put it mildly. Its proponents would not be too happy, therefore, about the employment policies endorsed, at least implicitly, by the priests who marched with the jobless in Liverpool. They would,

nevertheless respect the motives and the sincerity of those who undertook this form of action, no doubt with the idea of showing their solidarity with the workers of this country.

It is when one turns to the miners' strike that certain doubts begin to arise. What I mean is this. Quite apart from the justice or injustice of it or, indeed, any strike, it is a certain fact of Catholic social and moral teaching that unjust means may not be used to speed the implementation of strikers' claims. Thus, I may not — to take an absurd yet clarifying example — kidnap my employer's daughter or beat him within an inch of his life in order to bend him the more quickly to my demands and those of my fellow strikers. For a strike is essentially a withdrawal of labour. Within this context, peaceful picketing is certainly allowed, but not the kind of brutality engaged in by some picketing miners against, for example, female clerical workers of the National Coal Board in various parts of Britain. This kind of action, even apart from the peculiar savagery that marked it at times, is unjust and morally wrong. So, too, is intimidation in the shape of threats, which has been employed against the families of some safety-men and prevented them, in consequence, from going about their work, which remains essential — and is universally acknowledged as such — even in time of strike. It is no good the National Union of Mine-workers saying that outsiders are responsible for these happenings. The answer to that is short and simple, If the NUM is unable to prevent outsiders from stultifying its strike action, it can hardly lay claim to be a truly responsible organization. Either it accepts ultimate responsibility for the actions of its members or else ceases to make claims on their behalf. Be that as it may, one fact remains: the miners' strike, which may or may not have a just cause, has been marked by an unjust use of immoral means to secure its aim of higher pay. Of this there can be no doubt.

In the light of the above, I have a point to put to the Liverpool priests who marched with the unemployed

of that city before Christmas last year. It is that, unless they are on the alert, they lay themselves open to the charge of selective moralizing. The reason is clear. They have protested in public against what they consider to be the injustices of the unemployed, but they have made no public move against the injustices of savage picketing and intimidation by threat. Might one ask them why the one and not the other, and might one remind them, with respect, that justice itself is no respecter of persons.

Italian Standstill

There are many signs of collapse in parliamentary government in Italy: the failure of Emilio Colombo to form a government, the farce surrounding the election of President Leone on the 23rd ballot, not a day goes by without strikes, clashes in the streets between gangs of political thugs (the resurgence of the "squads" which Mussolini's Fascist commandos used to terrorise their opponents) and the threat of the riot stick as the most persuasive form of argument. Luigi Barzini (author of the brilliant full-length portrait of his fellow-countrymen called *The Italians*) was quoted in *Le Monde* (No. 147,12 February 1972) as saying, "Take a country in the throes of a crisis. Let it be ruled chaotically by political men, some of whom are incompetent windbags incapable of making up their minds. Then set on their heels Left-wing demagogues and revolutionaries who never prepare the revolution. Slow down production and investment with dark and apocalyptic threats. Then, at some point in the situation frightened people are going to entrust power to the Fascists." — E.L.W.

The author of this article is a layman actively engaged in the lay apostolate. His reflections on the present crisis of authority within the Church are particularly valuable in that they present the crisis from an angle rarely noticed by avant-garde clerics; that, namely, of a well-balanced, intelligent and loyal lay mind.

Crisis of Authority

PETER McDONALD

THE question of authority is one which exercises many Catholic minds today. This is evident, for instance, in the frequency with which the subject occurs in the speeches and statements of the Holy Father. ⁽¹⁾

Authority under Attack

Historians will tell us, in years to come, why the second half of the twentieth century has witnessed, at least in the West, an unparalleled attack on the principle of authority. We could guess at some of the reasons — the fight against totalitarian regimes in the 1939/45 War; an urge to greater independence flowing from wider educational opportunities or greater leisure or material prosperity; disillusionment with politicians who seem unable to appeal to any motive higher than a better standard of living or, occasionally, an artificial and out-dated form of patriotism. But, for present purposes, the causes do not matter. Not only the person in authority, but also authority itself is widely rejected and, as always, the Church has not remained unaffected by the prevailing climate of antipathy. The Holy Father summarised the factual situation on July 14th, 1965 when he said:—

(1) For example, see pars 50-53 in the CTS edition of *Ecclesiam Suam* (*The Church in the Modern World*) 1964; numerous speeches, e.g. on 14/7/1965; 5/10/1966; 9/10/1968; 17/2/1969; 25/6/1970).

"Today everyone knows how widespread this state of mind hostile to the principle of authority is. It manifests itself not only in temporal society but also in various sectors of Catholic life itself. Obedience, that is to say, the welcoming and practical recognition of authority, is continually questioned as being contrary to the development of the human person, as being unworthy of free, mature and adult human beings. It is continually misunderstood as if it created weak and passive spirits, and perpetuated in modern times outworn principles of social relations. There are those who think it worthwhile to run the risk of a liberating disobedience and that it is a praiseworthy trick to confront authority with an accomplished fact"

Tolerance and Intolerance

Often those Catholics who write most feelingly about tolerance are the least tolerant of any form of authority. Readiness to remind us that authority in the Church is a service is often unaccompanied by a willingness to give to authority the service which subjects owe. Refusal to serve was the sin of Satan. This refusal was aped by man in the Garden of Eden and counterbalanced by the Son of Man when He uttered His "Fiat" in the Garden of Gethsemane. It was Adam's first disobedience, as the poet put it, which brought death into the world. And it was the obedience of the Second Adam (obedience unto death, even death on a cross) which won for us the prospect of eternal life.

Love and Law

The people who tell us that love has now superseded law sometimes fail to see that the relationship between superior and subject within the Church (properly understood) is a relationship of love. There is, of course, no difficulty today in securing an admission from subjects that superiors ought to treat them with love. That we owe love to our superiors within the Church is not, perhaps,

the most widely publicised theme of 1971. We are sometimes so busy showing "charity" to paper-tiger, clerical rebels that there is no time left for us to think about loving our superiors. And when we do pause to address them, as often as not it is only to remind them loftily that we live in a sophisticated age, that no man can be an expert in everything, that a subject is often more knowledgeable than a superior, so please don't forget it!

Outside the Church there is a defeatism which sounds the death-knell of true authority. The only way in which authority can be won these days, says this school, is by becoming an expert, so that one's competence ensures respect. But if authority within the Church is meant to be the product of a relationship of love, one cannot apply to it willy-nilly those principles of efficacy which business-management firms have formulated for the benefit of their frightened clients. Authority, as proper to the Church, depends upon a relationship of love; not merely of superior for subject and vice versa, but of both of them for God, and of God for them (since nothing good is possible to men without His grace). The love which should flow between subject and superior is a reflection of the love which should flow between the creature and the Creator. The subject has been asked, traditionally, to see Christ in a special manner in his superior, to obey the lawful commands of a religious superior in the way in which he would obey the commands of Our Lord Himself. But there is, of course, more to it than that. Obedience to a religious superior is not merely a reflection of the obedience we pay to God. It becomes in itself an act of obedience to God. Thus Pope Leo XIII was able to say:— "Obedience is not servitude of man to man, but submission to the will of God, Who governs through the medium of men." (2) If obedience to our ecclesiastical superiors is obedience to God, then our love for them (as our superiors) is part of our love for God. Within

(2) *Immortale Dei*: 1st November, 1885.

the frame-work of religious authority, we love them insofar as we see their office and its powers as a means through which God, when designing His Church, chose to act. The fact that the interplay between superior and subject should be a relationship of love is perhaps obscured for us today because one of the most familiar images — the pastoral image — has acquired unfortunate connotations. "Christ is also the Shepherd of His Church" (1 Peter 5:4) but this is a metaphor "a just appreciation of which is difficult today since 'flock', despite its original sense, is now too suggestive of stolid masses ruled from above." (3)

Christ the Model

If we want to know what our love within the Kingdom should be, there is only one model, and His demonstration of love was a demonstration of obedience. "The kingship of God," writes Fr. von Balthasar, "who reveals himself of love, is shown to us in the humble obedience of the Son to the Father, and so we are shown that this obedience is essentially love. It is certainly the model for human love before the majesty of God, but, more than that, it is the supreme image of divine love itself appearing." And (of course) he immediately links this with the doctrine of the Trinity. (4) Throughout her history, the Church has shown a consciousness of this in her approach to the relationship of superior and subject. When priests on plays or films refer to a layman as "my son" or "my child", it seems forced and unnatural. Yet, in a way, it is unnatural for a priest (at least any length of time after the first introductions) to continue to address a layman as "Mr. So-and-so". (5) In his Encyclical on the Holy Spirit, Pope Leo XIII said that it is by the Holy Spirit that the bishops are constituted "and by their ministry are multiplied not only the children, but also

(3) *Concise Theological Dictionary*: Karl Rahner & Hubert Vorgrimler; Burns Oates, 1968; p. 338.

(4) *Love alone: the Way of Revelation*: Fr. Hans Urs Von Balthasar; Compass Books, 1968; p. 71.

(5) I heard a priest say once:—"I am going to call you by your Christian name. You call me 'Father'. Who ever met a Father who addressed his son by his surname?"

the fathers; that is to say, the priests" (6) And whenever titles have been given to those wielding authority within the Church, the notion of fatherhood has never been far away. The priest in the parish we call "Father"; Christ's Vicar we call "the Holy Father" or the Pope (Il Papa . . . the Father); in the West we sometimes call Bishops our "Fathers-in-God", and when they meet in General Council, we call them "the Fathers of the Council"; in the East, the word "Patriarch" has an obvious connection with fatherhood. A less obvious example, perhaps, is "Abbot" which is derived from "Abba", meaning "Father". (7)

Father, Son and Spirit

So we begin to see that the love-relationship between superior and subject within the structure of the Church is similar to the relationship between Father and Son. (This is itself a reminder of the relationship between the first and second persons of the Blessed Trinity.) In Our Lord we see both aspects of this love. We see Him acting as the Master in the midst of His Apostles; and we see Him displaying that filial obedience which led God the Father to say; "This is My Beloved Son in whom I am well-pleased." In this one Divine Person, the Second Person of the Blessed Trinity, God the Son, there were the two natures, divine and human. In Him we see, in terms which we can begin to understand, how a *human* being would behave, as a subject, if he were perfect, and how a *Divine Person* would act if endowed with human authority amidst human beings. Christ Our Lord, therefore, is at one and the same time the model for the superior and the model for the subject.

It is His Spirit which should inspire the Church, in all its relationships. The relationships are varied. When

(6) *Divinum Illud*: 4th May, 1897.

(7) The Irish use "Your Paternity" as a form of address but only (in my experience) with affectionate humour. However, St. Teresa of Avila, when writing to priests used a title which Professor Allison Peers translated as "Your Paternity".

we are all gazing at God, our relationship amongst ourselves (which is not then directly under consideration) becomes that of brethren. We are all His children; and in the face of His Infinite Majesty, any differences between us are reduced to nothing. But when we turn our eyes directly to the relationships, as they actually exist, within the Church, we see a hierarchical structure; the differences in office and function become apparent. It is never safe to let one relationship give way entirely to another (and the Church has recently re-emphasised to some extent in her liturgy the fraternal relationship between priest and people). But when we begin to look at each other within the Church, and experience genuine authority, we find ourselves contemplating a love-relationship in which superiors should have a paternal love for their subjects, and subjects should have a filial love for their superiors.

Even when authority within the Church is seen in parallel with paternal authority, we encounter mental blocks. The generation-gap has become a fashionable article of belief; "paternalism" is a dirty word. Yet the sort of authority exercised by a loving father, and the sort of obedience given by a loving son (if both were perfect) would be authority and obedience shorn of all the characteristics which people have any excuse to fear. A loving son, whilst obeying his father, would have faith that the father's commands (however incomprehensible they might seem at times) were prompted by the love of the son. And a loving father, whilst accepting the obedience of the son and loving him for it, would remember that service is part of Christian authority; service not merely, or even mainly, to the subject, but service to God.

Authority and Service

Pope Paul, in the speech already quoted, admitted that authority in the Church is a form of service. He mentioned Luke 22/26. Then he added :

"But here, too, it is necessary to understand fully the thought of the Master. What service is asked of

whoever has the task of guiding and directing? Is it a service which must be sub-ordinated to those being served, and must it be responsible before them? No, it is a service to which Christ entrusted the keys, not a servile instrument but the sign of ruling that is the power of the kingdom of God. It is a service responsible only before God, as St. Paul says of himself: 'He alone who can judge me is the Lord' (1 Cor. 4, 4)."

"Only before God" no wonder the Pope adds: "How heavy are these keys!"

Dispelling from our minds, therefore, any prejudices aroused by reference to paternal authority, or by the notion of paternalism (which is foreign to the fact of true paternal love) we can begin to contemplate the "authority-relationship" within the Church which is one of love. In it, the parental love of the superior for the subject, and the filial love of the subject for the superior, interact. Because the Church is made up of people with human failings, their love for each other can fall short of what it should be, as must their love of God. If, therefore, there is a crisis of authority within the Church, there has to that extent been a break-down in a love relationship. The love of superior for subject; the love of subject for superior; the love of both for God . . . these are the elements which can fail. (The only element which can never fail is the love of God for Man.)

Fr. von Balthasar, in the passage cited earlier, was quick to point out that the "humble obedience of the Son to the Father" points inevitably not to the two Divine Persons, Father and Son, but to the Trinity. The paternal love of the Father for the Son, and the filial love of the Son for the Father (if one may use the phrase) combine to form the Third Person of the Blessed Trinity, that Holy Spirit which proceeds from the Father and the Son.

One can say, therefore, that the Holy Spirit is the very personification of the interchange and interaction of that paternal and filial love which flows between the First and

Second Persons of the Blessed Trinity. Dr. Frank Sheed expresses this truth beautifully (and more technically) when he writes; "We can hardly help reminding ourselves of the Catholic belief that the Holy Spirit is produced by the love of the Father and Son, is love hypostasized . . ." (8)

This filial love for the Father is evident throughout the Gospels. The first recorded words of Our Lord (at the finding in the Temple) mention the Father (and are followed by an act of filial obedience to those with parental authority over him: "And He went down with them and came to Nazareth, and was obedient to them" Luke 2:51). It was by speaking of God as His Father that He blasphemed (according to the Jews) "thereby treating himself as equal to God." Chapters 13 to 17 of St. John's Gospel tell of the Last Supper and the Agony in the Garden. In those five chapters, Our Lord's recorded words contain fifty references to "The Father" or "My Father". He talks often of the exchange of love between them "I made known to them my name the love with which thou hast loved me even as we are one I do as the Father commanded me so that the world may know that I love the Father as the Father has loved me I have kept the Father's commandments and abide in his love he who loves me will be loved by my Father" After His Death and Resurrection Our Lord said: "All authority in heaven and on earth has been given to Me," He said to His Apostles, "Go, *therefore*, and make disciples of all nations" (Matt. 28:18-20). It was through the authority which had been given to Him that Our Lord was able to give Peter the power to bind and loose, in heaven and on earth. Whilst authority should be exercised and obeyed in a love relationship between superior and subject, therefore, the Church's authority does *not derive* from human love but from God.

(8) *God and the Human Condition*: Dr. Frank Sheed; Sheed & Ward, 1967; Part I, p. 243.

Need for the Holy Spirit

Our Lord promised His Apostles, before He ascended into Heaven, that the Holy Spirit would descend upon the infant Church. This, as we know, happened on Whit Sunday. "When the work which the Father had given the Son to do on earth (cf Jn 17:4) was accomplished, the Holy Spirit was sent on the day of Pentecost in order that he might forever sanctify the Church" ⁽⁹⁾ In the last paragraph of his Prayer for the success of the Ecumenical Council, Pope John asked the Holy Spirit to, "Renew thy wonders in this our day, as by a new Pentecost". Part of the work of the Holy Spirit is to vivify ecclesiastical institutions, as "a kind of soul", and to instil into the hearts of the faithful the same mission spirit which motivated Christ Himself. ⁽¹⁰⁾

If He renews His wonders today, "as by a new Pentecost" the "crisis of authority" will be replaced by a new realisation that authority (in its true Catholic sense) is the soul of the Church; that it should be based upon an interaction of love which in some way parallels that "giving and taking" in love within the Godhead which is the Third Person of the Blessed Trinity. A "new Pentecost" would in some way be a new coming of the Holy Spirit or, to be more accurate, a new manifestation of His gift of vivifying the structure of the Church.

(9) Dogmatic Constitution on the Church: Chapter 1, para 4.

(10) Decree on the Missionary Activity of the Church: Chapter 1, Para 4.

Readings at Mass

FRANCIS FENN, S.J.

THREE famous passages from St. John's gospel are read on the first three Sundays of this month—the Samaritan woman at the well (ch.4), the man born blind (ch.9) and the raising of Lazarus (ch.11). I hope you will not hear them in the “potted” version which is allowed.

The passages are a living commentary on the words in the prologue to the gospel: “In him was life, and the life was the light of men” (1,4). They show how people accept or reject the light which Jesus is—and thus the life he comes to bring (though to show how the Jewish leaders choose death the last passage should continue to verse 53).

The Samaritan woman, limited like so many people to this world and its resources (“the flesh”, as John would say), accepts the light stumblingly, as seen from afar—but sufficiently for Jesus to be able to reveal himself to her (4,26). The man born blind (typical of all of us) comes by stages to his recognition of the light: “Lord, I believe”; while the Pharisees who persecute him grow blinder and blinder. (This story is fittingly preceded by a reading from Ephesians 5,8-14.)

At the end of chapter 20 John says that “Jesus did many other signs which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name”. The raising of Lazarus is a sign that this sharing in divine life which Jesus can give (because he gives the Holy Spirit) overcomes physical death: “He who believes in me, though he die (physically), yet shall he live; and whoever lives (with the life Jesus gives) and believes in me shall never die (eternally)”. But the words translated “whoever lives” could refer to physical life:

everyone who is alive and believes in Jesus will never die eternally, because he has in him a sharing in God's own life. This seems to me to make better sense, though there are arguments to support the former meaning. The same truth is expressed by St. Paul in the epistle read before this gospel: "If the Spirit of him who raised Jesus from the dead is living in you, then he who raised Jesus from the dead will give life to your own mortal bodies through his Spirit living in you" (Romans 8,11). Eternal life is expressed in terms of the resurrection of the body—the perfection of our human nature in the presence of God.

But the important thing to remember is that "eternal life" begins here and now through faith in Jesus. If you have a New Testament by you, look up John 5,24 and 6,47 and (in the setting of the Eucharist) 6,54-58. This is by no means to say that the reality of the Eucharist depends on faith: it is nonetheless true that the gift of life comes through a *believing* reception of the Eucharist. And since we have wandered away into chapter six of John's gospel, we may use it to return to the passage about the woman at the well. Verse 57 states:

"As I, who am sent by the living Father, myself draw life from the Father, so whoever eats me will draw life from me."

Communion with Jesus is a sharing in the intimate communion that exists between Father and Son—a sharing in the Holy Spirit. Speaking to the woman at the well, Jesus had said: "The water that I shall give will become in him (who drinks it) a spring of water welling up into eternal life." What water is to natural life, this "living water" is to eternal life. And the living water is the Spirit: "If anyone thirsts, let him come to me and drink. . . . This he said about the Spirit, which those who believed in him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified"

(7,37-39). Like the promise of the Eucharist in chapter 6, our Lord's promise of "the water that I shall give" will only reach fulfilment when he has completed his redeeming work.

What has already been said may throw light on a difficult verse a little further on: "God is spirit and those who worship must worship in spirit and truth." The first three words are not a definition of God's nature so much as a description of his action towards men, like "God is love" — similarly "I am the resurrection and the life" spoken by Jesus about himself in the story of Lazarus. God is spirit towards us because he gives us the Spirit, and it is in this Spirit ("the Spirit of truth") that we worship him as Father: "When we cry, Abba! Father! it is the Spirit himself bearing witness with our spirit that we are children of God" (Romans 8,15).

The old controversy between Jews and Samaritans about worship in Jerusalem or on Mount Gerizim (at the foot of which the conversation between Jesus and the woman was taking place) will soon cease to have any relevance. Both are earthly worship ("of the flesh"), whereas the true worship which Jesus will make possible by overcoming sin and entering heaven will be heavenly ("of the spirit"). Jesus is not contrasting external worship with internal worship: it is God's Spirit, not man's, that is being spoken of. Indeed, a purely internal worship would hardly correspond with the New Testament picture of baptism and Eucharist — see the obvious sacramental references to baptism in the story of the man born blind (John 9,6-7).

Note. In preparing this article I have used the first volume of Father Raymond Brown's *The Gospel According to John*, published by Chapman.

CURRENT COMMENT

More nonsense is being talked in this country about the "population explosion" than ever, perhaps, before. In this article, Father Crane strikes at the gloomy and, indeed, unscientific, prognostications of those who prophesy disaster for us all if present rates of population growth remain unchecked.

Population Mania

(Reflections on Contemporary Stupidity)

THE EDITOR

IT IS a very great pity that the Duke of Edinburgh should have given the appearance of aligning himself with the pro-abortion lobby in this country when he suggested to a conference in Edinburgh on December 17th last year that abortion was one way of preventing what he chose to describe as the "population explosion" from turning into a "plague".

The Duke and the Population Explosion

With respect to His Royal Highness, this kind of language is grossly exaggerated; and Mr Nicholas Fogg, Anglican Editor of *Christian Action*, was quite right to ask at a press conference in London that followed the Duke's words, what grounds the Duke had for assuming that Britain was overpopulated. Figures issued in 1966, he said, showed that only 8 per cent of Britain was urbanised and he went on to quote the sound estimate that, by the year 2000, no more than 10 per cent of the land area of the country would be built on. The great

need, Mr Fogg said, was for decentralization, which was a very different matter from overpopulation. The Duke, I am afraid, has been misled, as a great many other people have been misled, by the clamour that has been loosed off by a large number of eminent (and not so eminent), irresponsible and, above all, materialistically-minded people in recent years. According to Mr Fogg, practically every one of the statements made by the Duke in his Edinburgh address was "a repeat of cliches used during the past five years by abortionists pushing for abortion on demand". This is not particularly surprising. The mounting clamour against babies these days is rapidly attaining panic proportions; so much so that people who know nothing or next to nothing of the true facts of the situation are led to believe unthinkingly that a population problem really exists. This is extremely doubtful.

Clark and the Wealth Explosion

In evidence one might cite, for example, from a lecture given by Dr. Colin Clark, the distinguished Catholic economist, demographer and statistician, last year in Los Angeles. "The increasingly strident howl that the world can't support its population is based almost entirely on ignorance", said Dr. Clark. He went on "Leading economists such as Hirschmann at Yale, Hager at MIT and Paul Streeter at Oxford agree that population growth is an asset to the country in which it takes place. Population growth brings advantages in agriculture, but even more marked advantages in industry. These are the reasons why the world, which is now going through a 'population explosion' is also going through a far greater 'wealth explosion'. The economic facts are perfectly clear to anyone who will look at them". And I feel that Clark had a great deal of justification on his side when he added that most of the current wailing over the so-called population problem was being done by rank amateurs whose despair was in no way justified by the available evidence. Foremost among these, said Clark, were the panic-stricken ladies who

arranged family-planning teas to disseminate population-control propaganda and quoted as gospel in this context the book by Paul Ehrlich of Stanford University entitled *Population Bomb*. "Ehrlich", said Clark in his Los Angeles lecture, "has been guilty of extraordinary mis-statement of facts. He has his figures completely wrong. He has been invited to debate them, but very shrewdly ignores the invitation." It is Clark's opinion that most people approach the problem of population growth with grave misconceptions because they have listened to repeated mis-statements about world hunger. "Some years ago", he said, "no less an august body than the United Nations' World Food and Agricultural Organization announced that half the world's population was suffering from malnutrition". At the time, Clark was Director of the Agricultural Economics Research Institute of Oxford University. In this capacity, he challenged the report and, himself a leading statistician as well as demographer/economist, requested statistical evidence for the view put forward by the FAO. He was informed that it had not yet been compiled! Yet, the pronouncement had been made. "Eventually", he said in his Los Angeles address, "after borrowing one of my leading economists to help in preparation of the report, FAO admitted it defined as malnourished anyone who did not eat like the inhabitants of Western Europe. Medical evidence would indicate that people who eat as they do are more in danger of over-than under-nutrition. We are faced not with a world food shortage but with a prospective glut of the agricultural market. And there are enough metals in the earth's crust to last for hundreds of thousands of years at the present subsistence level". So much for the FAO.

Eminence Misused

A great deal of the scare talk today about the population explosion is traceable, in the last analysis, to quarter-truths of the type cited above by Clark and coshed so ably and with such courage by himself. We get awed by eminent

names and the most infuriating thing, perhaps, about the present population scare is the way in which men who are eminent in one particular field lend their eminence without thinking to theories which are valueless because devoid of factual foundation. For, there is no reason whatsoever why eminence in one particular field should make them "experts" on the population problem. It is quite as ludicrous as a pop star being asked to give her views on world government or a beauty queen to discourse on the advantages of space travel. Yet, it is this kind of talk coming from this kind of person — of some eminence in one field, yet with no qualifications whatsoever to pronounce on the population problem — that is scaring people out of their wits and creating a great deal of the contemporary panic. What, for example, are the qualifications that enable Peter Scott to speak of population control as if it were the only remedy for what he chooses to think of as the population explosion in this country? He knows a lot about wildfowl, but that gives him no qualification to speak authoritatively on the population problem in Britain. And what are the special qualifications that entitle Lord Caradon to pronounce on the problem, for example, or Archbishop Roberts? None that I know of. Yet, last year, the former described the growth of population as "the greatest single danger to mankind", when he spoke to the Family Planning Association on July 21st. And the latter showed by implication that he had been bitten by the same bug in a book review published in the *Catholic Herald* on April 2nd, last year. Neither are these isolated cases by any means. We have had the fifty eminent doctors wagging their fingers magisterially at us on this subject last January and, back in 1971 again, a whole lot more people, devoid of any real factual knowledge apparently, were letting off about the "menace" of "overpopulation". Amongst them was Lady White who saw not starvation, but pollution (this is the latest gambit) as the most feared consequence of overpopulation. "Before we have finished we may well asphyxiate or poison ourselves", she said magisterially (and

quite nonsensically) at Brighton, when introducing the Labour Party's ludicrous little report on *Population*. Really, one could go on and on, continuing to quote those who, with no qualifications of any worth in this field, proceed on the slightest excuse to pontificate on this subject in a way that is both unscholarly and unscientific. I cannot resist some further examples. They are from an article written by Father Arthur McCormack in the *Catholic Herald* for December 10th of last year. I can only describe it as superficial and (I am sure, quite unintentionally) misleading.

An Article by Father McCormack

"Many learned scientists", says Father McCormack, "have warned about the dangers of unchecked population increase for the quality of life of the human race and even for its very survival". This is the sort of statement guaranteed, at first sight, to send shivers of apprehension down the spines of the unwary, but revealed, at second sight, as of no real value at all. In the first place, which scientists; in the second, what kind; in the third, what about the scientists who hold the opposite view? Father McCormack's sentence is, to say the very least, grossly unscientific; yet he writes it to commend scientific views to our attention. How can we accept them when they are presented in this fashion. There is altogether too much of this kind of names - dropping nonsense in Father McCormack's article, which is entitled, somewhat misleadingly, "Population: the Most Urgent Conflict". For, having bidden us take seriously the prognostications of certain anonymous scientists of unspecified field and ability, that too many babies are going to lessen life's quality (Is it that the nappies will smell on the clothes line, Father?) and maybe smother life itself on this planet, he quotes in support of this exceedingly rickety thesis the Director General of the FAO and, then, if you please, U Thant! Now, in the light of what Colin Clark had to say above about certain FAO statistics — or lack of them — in

recent years, I do not see why we should yet take too seriously what its Director General, however worthy, or other officials have to say at present on the matter of population. I would not regard them, in any event, as necessarily experts on this matter and I see no reason on earth why U Thant should be. Hence, I attach no significance to his words as quoted by Father McCormack, no doubt with the object of pressing on his readers what I consider to be his own mistaken views on this subject. This is the Father's quote from U Thant: "The most urgent conflict confronting the world today is not between nations or ideologies, but between the pace of growth of the human race and the insufficient growth in resources necessary to support mankind in peace, prosperity and dignity". What are we to make of a statement of this sort in the light of the words of a real expert like Colin Clark, to the effect that there is a surplus of food in the world today and enough minerals lying under the earth's surface to last us for hundreds of thousands of years? I would say that there is only one possible choice open to a sane man in this matter and that is to turn to an expert who really knows the problem, as distinct from someone who airs his prejudices, however unwittingly, on a basis of superficial and second-hand knowledge of it. U Thant may well have been a good Secretary-General of the United Nations. That does not make him an expert in the field of population problems and Father Arthur McCormack has no right whatsoever to quote him as if he was and still expect the rest of us to take seriously what he himself has to write on this subject.

An Example from Indonesia

I became increasingly irritated as Father McCormack went on in his article in the *Catholic Herald* to refer to the intervention during the Synod last year of the Indonesian Cardinal, Archbishop Darmojuwono, on the population problem. Referring to the Indonesian Cardinal's intervention, Father McCormack wrote of Indonesia, "Parts of

Indonesia have the most serious population problem in the world. Java, for example, has a population density of well over 1,000 per square mile. Indonesia has a population growth rate of 2.9 per cent." The implication is obvious and in tune with the tone of the whole of the article; population must be controlled (presumably by licit means) in Indonesia: this is *the central remedy* for the country's growing numbers. I beg leave not merely to doubt this view but, in all charity, to deride it. In support, I quote from what I wrote more than ten years ago about Indonesia and its population problems. What I wrote then is valuable not because I wrote it (Heaven forbid!), but because my words at the time were based on first-class, factual authority and are in repudiation of the exceedingly superficial and dangerous view that control of numbers is the *only* solution for Indonesia's (and, by implication, the world's) population problem. Here is what I said:

"The bare facts of Indonesia's demographic situation are simple enough. The island of Java, which contains one-thirteenth of Indonesia's land area, holds two-thirds of its population. The 50,000,000 inhabitants of this island press hard upon its resources; every acre of its fertile land is cultivated; many of its people are still hungry. Meanwhile, Sumatra, which is three and a half times the size of Java, holds less than 10,000,000 people. And nearby Borneo, which is a huge island, has only 1,000,000 inhabitants, whilst the cluster of islands known as the Celebes has a population of less than 1,500,000. The solution, surely, for the hunger experienced by a good many of the Javanese is for some of them to emigrate to the neighbouring islands of Indonesia. Doubtless they will do so some day. The Indonesian Government was said, long before the civil war, to have had plans in that direction. Until the plans mature the Javanese will have to make do with the two meals a day to which they had long grown accustomed before independence flung their country's economy into disorder and made even two

meals a day a problematical business. The solution of Java's problem is not birth control, but good government followed by the relatively simple process of inter-island emigration. Whether either will come for a considerable time, if at all, is extremely doubtful."

Ten Men and Nine Hats

In other words, the trouble with Indonesia is not the *number* of its inhabitants, but the way in which they are dispersed throughout its vast island-archipelago. This was the situation just over ten years ago and I have no reason whatsoever to believe that it has changed. I have, in fact, every reason for believing that it is virtually the same now as then for, since those words were written, that country has not yet recovered from a brutal civil war which entailed massive killing, a confrontation with Malaysia and the prolongation of a form of government better, indeed, than the appalling administration of President Soerkanjo, but still leaving a very great deal to be desired. Whilst Father McCormack, the Indonesian Cardinal and others keep beating the numbers drum and calling for population control as *the* solution for what they think of as the population explosion, they create the illusion in the minds of ordinary folk that control of the birth rate is, in fact, the *only* remedy for the problems associated with the growing numbers of people in the world as a whole. In fact it is *not* the only remedy or, indeed, the *primary* remedy. Those who keep on insisting that it is leave out of account the part that emigration within a country and between countries themselves has to play in the solution of problems caused by growing numbers, to say nothing of increased productivity, the fruit of the application of improved technique to the productive process, which application is itself stimulated by healthy population growth. Thinking of Father McCormack and the other prophets of gloom in our midst, whose pronouncements persistently carry the impression that future prosperity can come only from the control of the world's growing numbers, I am

reminded of the point made by G. K. Chesterton many years ago. If, he said, you have ten men and only nine top hats to fit them, the thing to do is to make another hat, not cut off one head. I commend that simple and immensely sensible philosophy to Father McCormack and his friends.

The Numbers Game and Justice

It is to me somewhat ironical that the special pleading in this matter of population growth of a member of the Pontifical Commission for Justice and Peace should serve to divert men's minds from the injustices of the contemporary world. For, the more the numbers game is emphasized as if its correct playing contained the sole solution of the problems connected with population growth, the less enthusiastic we become to conquer the real injustices revealed by growing world numbers. Men tend to take the easy way out unless they are reminded insistently of their duty, and, for most governments in the West, it is far easier to force contraceptives on developing peoples than to accord them their rights in international social justice. This is what is now being done. The easy way out is being taken and Lady Jackson (Barbara Ward) was quite right when in Rome, as a lay expert at the Synod, on October 27th, last year, she upbraided western countries and their press because of their obsession with the idea that birth control was the only solution to the world's poverty. She went on to say, quite correctly in my view, that people in the under-developed countries believed that, behind this attitude, there might lie a will to genocide. "If a man asks you for bread", she told a press conference in Rome, "and you offer him a pill he will spit in your eye". He will doubt your sincerity in calling for social justice when your first reaction to the problem of growing numbers in the developing countries of the world is to suggest that those numbers should be controlled, even by licit means. His first thought will be that your real reason for speaking in this fashion is that you do not wish his children to

share in the fruits of the earth, which the western nations in their selfishness are keeping for themselves. "We in the West have got it absolutely out of balance", said Lady Jackson. "We are obsessed about it (population control) and we do not balance the rights of people to a better share of world resources — we merely tell them to have fewer children". Under such circumstances, there is only one conclusion they can draw and I do not blame them for doing so. Father McCormack, please note.

Possibilities of Increased Productivity

As I have indicated above, the solution of the population problem is not merely a matter of migration, internal or external. Increased productivity, which comes from the application of improved techniques to the productive process, has a very great deal indeed to do with it. Writing some years ago of the prospect of an indefinite expansion of the population of the world, I had this to say, not on my own authority, but on that of Colin Clark whom I regard as the major expert in this field and whose views I respect profoundly:

"Let us take that which frightens people most, the prospect of an indefinite expansion of world population. Can we face that prospect with equanimity? The answer is, Absolutely. Quite apart from the providence of God, against the background of which alone any sane man will look at the future, there are three calculations which Clark has made and which deserve the closest possible attention. In the first place, he has said that, if you put the inhabitants of the world into the United States, the density per square kilometre of the world population in that country would be 300 people. Yet, the Netherlands has a density of over 300 per square kilometre and, at the same time, the Netherlands is a food *exporting* country. Here, clearly, is an indication of what the application universally of first-class agricultural techniques could do. Secondly, Clark has estimated that, if the cul-

tivable land of the earth were farmed at Dutch standards, it could support, in a very fair degree of comfort, 10 to 15 billion people as distinct from the mere 2.3 billion which it is supporting now (i.e. approximately ten years ago). And lastly — once more according to Colin Clark — world population is increasing at one per cent per annum, whilst the rate of technical improvement in agriculture (again, approximately ten years ago) is one and a half to two per cent per annum. Therefore, there would seem to be no reason why world population should not increase at an improving standard of diet for as long as we can foresee."

How Many People?

There is a further quotation from Clark which I think it essential to present here. It is taken from a pamphlet entitled *Putting the Population Explosion in Perspective*. This appeared formerly in an article in the *Melbourne Advocate* and in *Christian Order* for October, 1969. Copies of Colin Clark's pamphlet may be obtained from Mr Leslie Whittington at 34 Chelmer Road, Witham, Essex. They are priced post-free at 8p each or 50p a dozen. Readers are urged very strongly to avail themselves of this opportunity. This is the passage from Clark's pamphlet which I would now like to quote :

"The land surface of the world (excluding Greenland and Antarctica) measures 131 million square kilometres, of which only 8.6 million are altogether too cold for agricultural use. Truly arid deserts measure 22.6 million square kilometres. A further 20 million square kilometres of semi-arid land can be used for grazing and also for occasional agriculture, but we will leave this out in the calculations which follow. The rest of the world's surface is capable of being farmed, although $7\frac{1}{2}$ million square kilometres are rated by geographers as seriously sub-humid and may be subject to intermittent crop failures (western

Colorado climates). There is also a very large area, some $14\frac{1}{2}$ million square kilometres in all, of cold-climate country, mostly in Alaska, Canada and Soviet Russia, which has hitherto been rather neglected by geographers but which has been shown by experiments in Sweden and Finland to be capable of considerable farm production when required. Discounting anything up to half the area of unusually dry or unusually cold lands, but at the same time allowing for the 10 million square kilometres of high-rainfall tropical land which are capable, with fertilization, of regularly growing several crops every year, we conclude that even at our high level of consumption the world's available agricultural land could feed over 40 billion people, before we made any attempt to reclaim mountains or deserts, or to obtain food from the ocean. If we consumed and produced in the manner of the Japanese, who after all are quite a healthy people, our space requirements would be reduced to one-third of this, and we could provide for three times as many people."

I see no reason to modify any word of this just because at present, a lot of empty-headed people are setting up a screech against babies.

Man can Wreck the Prospect

Man, of course, can wreck the whole prospect that Clark has outlined. India and Pakistan, for example — the two countries who have benefitted most from the new yields of wheat produced by research — have just bashed themselves about in a vicious little war and, before this, millions of East Bengalis were thrust into misery and hunger by the depredations in that country of the West Pakistani Army. Population control, however, is no kind of answer to this sort of man-induced tragedy. Good government is. Again, India's 100,000 untouchables are largely hungry and underfed; but the cause of their hunger is religious and social, not economic. They have the caste system of the Hindu religion, not the growth in population

of the Indian sub-continent to blame for their fate. So, too, in South-East Asia, it is not the numbers there, but the cruelties of Communist aggression and the merciless uncertainties of unending war, which have turned the world's rice-bowl into something that looks at times like a scarred lunar crater. One could go on in this fashion about every developing continent, showing how men and governments wreck so often the bright prospects that they themselves have created. There is no need for despair here. What we need is a quiet realization of the size of the problem and an understanding of its true constituents. Then, we must *work at it*, as distinct from shouting and *prattling about it*. There is, at present, far too much of the latter and it is time it stopped. Above all, we must stop those who dabble in the numbers game, with their almost frenetic insistence on numbers control as *the* answer to what is wrongly called the population explosion. Over-insistence on this aspect of the matter by Father McCormack and others is diverting what Catholic energies there are from that quiet pursuit of justice in which the true solution of the population problem will be found on examination to lie.

I close this article with a quotation which I commend to Father Arthur McCormack and those of his friends who are of the same mind as himself. Here it is :

"The population is so great we are now a burden to the world; there are hardly enough essentials for us; our needs have become so acute that there is a cry of complaint on the lips of all men, for nature can no longer sustain us."

Tertullian wrote those words. He did so 1,700 years ago. No further comment is, I think, necessary.

In an immensely complicated world we all try to figure out as much of the jig-saw puzzle as we can. Very often one man's reality is another's delusion.

Political Delusions

E. L. WAY

WHAT happens in the real world, immensely complicated as it is, and what is imagined to take place there are two different things. We can only approximate, add and alter details to our mental picture of what goes on, and hope to come up with answers that are not too wildly, too hilariously wrong. And this goes for the extremely intelligent and well informed. If you doubt this just consider for a moment the uproar caused in the U.S. over the disclosures in the "Anderson papers". The Administration clearly pursued a one-sided policy in the fifteen days' war between India and Pakistan, supporting the 'Paks', while at the same time trying to give the public the impression that a fair balance was being kept between the two sides. Mrs. Gandhi clearly out-manoeuvred Washington over Bangladesh, and did it without effort, ignoring the presence of Naval Task Force 74 of the U.S. Seventh Fleet led by the carrier *Enterprise* in the Bay of Bengal. A few angry critics have likened the U.S. Administration's blundering role in India to that of John Foster Dulles when he lost patience with Nasser and withheld aid on the Aswan High Dam. The Egyptians promptly and successfully sought help from the Russians — and the Russians are still strong in the Mediterranean as a result of that blundering impatience.

Presumably the Americans thought that India might shelter under the wing of the Russians; but Mrs. Gandhi, having made herself complete mistress of the Indian continent, is not going to become a puppet of the Russians.

And for once a man on the spot, the American Ambassador in New Delhi, Kenneth Keating, plainly told Washington that it was ignoring political as well as moral realities; and that such a policy would not add "to our position, or perhaps more importantly, to our credibility".

And what could have possessed President Yahya Khan to have started out on a course that was bound to lead to a disastrous war? And once having started to prolong it when the end was certain? He knew, and said so, and everyone else knew that India would win, yet he started it and prolonged the slaughter for a week, informing his general in East Pakistan that the Chinese and the Americans would come to their aid. They did not, any more than the Russians came to the aid of Egypt when it was abjectly humiliated by the Israelis. Yet many theorists ignore these facts.

And for all this mess, Kissinger said, "The President is blaming me, but you people are in the clear". To this Joseph Sisco retorted: "That's ideal". And who were the people who were in the clear? They were an *ad hoc* group of foreign policy experts called together by Henry Kissinger known as the Washington Special Action Group. All these experts, and Henry Kissinger too, and the result was dismal beyond words.

The British Sickness

Another delusion is the one current in England that our apparently intractable problems are uniquely British problems. 'The British Sickness', though now part of our journalistic mythology, is not endemic to Britain but to industrial society. Of course we have talked about it so much that the less alert among us actually believe it and have exported the myth successfully to other countries. Thus we get a Zurich gnome telling us on the Radio that he derived his gloomy forecasts about Britain from his weekly dose of nasty medicine from that 'world's great newspaper' *The Economist*; and that paper if asked how

to put an end to the dust storms on Mars would answer: "We must keep British wage increases pegged to a 7 per cent norm".

As we were first in the industrial field so we were the first to experience the acute problems of a post-industrial society: uncontrollable inflation, unemployment, a galloping run-away technology ('galloping' in the same sense as we used to talk of galloping consumption), how to reconcile the interests of the managers with the interests of the managed while retaining our democratic institutions. All these problems are overtaking other countries as they overtook England in the sixties. The failure of the Wilson government to establish a working relationship with the trade unions encouraged the Conservatives to try old-fashioned methods. So far it has produced a Heath-Robinson model of the system that has failed in the United States.

The State steps in

Just consider for a few moments what has been happening in the U.S. The Penn Central, the biggest transport system in the U.S., when it discovered it could not pay its bills turned to the state urged on by a consortium of 77 banks. Legislation was introduced to permit the Republican administration to stake out \$750 million capital position in U.S. railroads. (Did someone mention Rolls Royce?) And, like the Penn Central, the Lockheed Corporation, the biggest defence firm, cannot pay its bills. It gets most of its working capital from the government, and is surely already state owned. And in the wake of the Penn Central and Lockheed will follow North American Rockwell, General Dynamics, LTV Aerospace and Gumman. Next will be the New York Stock Exchange.

As J. K. Galbraith writes amusingly in his latest book "A known but undisclosed number of members of the Stock Exchange have been hit by falling revenues, high

costs and the slump in the stock market and thus in the value of the securities they own. . . The Wall Street vehicle of the new socialism is the Securities Investor Protection Corporation or SIPC, a fund created by the Stock Exchange which is to be guaranteed by the government to the extent of a billion dollars. This will pay off the customers, creditors and victims of the failed houses. . . . the SIPC is being billed, rather imaginatively, as an insurance fund. Since the firms to be rescued are already in deep trouble, it is the first insurance fund in some time to insure against accidents that have already occurred—to place a policy on barns which have already burned down” (*Economics Peace and Laughter*, pp.108-109, Andre Deutsch).

Unemployment

And think of the Broadmoor delusions current about unemployment. (High wages have priced men out of their jobs!) Unemployment is a waste of human resources. If we chucked cargo loads of raw materials into the sea we would be prosecuted as criminal lunatics; chucking skilled motor engineers on the scrap heap is equally criminal but as yet goes unprosecuted. The spectacle of men with masters degrees in the U.S. taking jobs as gas-pump attendants, or receiving welfare checks, has shaken the American faith in the mere invocation of free enterprise as if it were a kind of fetish. Just think of the proud city of Seattle receiving a shipload of food—from Japan. The city (about whose unemployment I wrote in *Christian Order*: ‘The Jobless are Human’, July 1971) has now a 13 per cent rate of unemployment; and the U.S. Department of Agriculture had to forward enough food to prevent 90,000 people from going hungry. Highly-skilled, well-educated professional people are finding out that public assistance has many strings attached. The Salvation Army has suddenly had to divert food supplies to unusual destinations. In Washington 63,000 jobless have exhausted

all unemployment benefits. (In our own country we have pockets of unemployed in Northern Ireland — 10% — in Scotland, and in the under-developed counties of the north-east.)

Japanese Workless

Another major political delusion that keeps us going is that if only we could reach a rate of growth of 4 per cent per annum we would solve our difficulties. (Once upon a time we had only to solve our balance of payments problem and all would be well — now our record surplus in this field is apparently useless, and is never mentioned.) Well the Japanese did all that good little capitalists are supposed to do: they worked terribly hard, took few holidays, did not ask for impossible wage rises, produced an increase in their gross national product by 18.3 per cent in 1969, and by 17.3 per cent in 1970 and look what has happened to them: the *doru shokku* (dollar shock). Restrictive textile quotas in America cut down Japanese exports to America and business activity slowed down ominously.

The first to suffer in the Christian west would have been the workers who would have been sacked. But in Japan there is this peculiar system of life-time employment. They don't go out and sack their workers because the Americans won't allow their goods in. "We aren't going to fire these people", an official of Teijin of Japan said in horror. "As long as the company exists, we can't say, 'You must leave', to people who haven't made a mistake like stealing the company's money." (Lovely touch that: stealing company's money a mistake.)

The system of life-time employment amounts to this: once a man joins a company the corporation has the responsibility of providing him with a job until he retires. So that when business is slack you don't punish the men who by their labour have fed and clothed you, rather 400 workers, say, spend the next six months in their homes

(mostly owned by the company) receiving benefits and full pay. Teijin hopes that the government will help with part of the pay, but if not the company will pay the lot. When business bucks up the men will go back to their jobs.

It is expected that during the current financial year (which ends in March) Japanese GNP will rise a modest 10 per cent. The Japanese consistently overstaff, and what they are now doing in the crisis is not to take on new workers. They are also lowering the retiring age. There is as yet no measurable unemployment in Japan. (Within twenty years we shall be paying the unemployed their normal salaries.)

In France

According to *Le Monde*, unemployment in France increased by 39 per cent during 1971 (the 'British Sickness' no doubt), increasing from 375,000 in November 1970 to 521,000 in November 1971. (The French population numbers 51,845,000 against our 56,283,000.) The Japanese solution of early retirement is being tried: those unemployed over 60 who are on the dole, and who cannot be retrained for other jobs will be encouraged to retire. Immigration will be curbed, and relocation allowances will be paid to help workers move into areas where their skills can be used. To add to their worries, the French have discovered that their Prime Minister, M. Chablan-Delmas, has not paid a centime in income tax for 4 years.

Incomes Policy

One of the most maddening delusions is the belief that in incomes policy the commandment 'Thou shalt receive a pay rise if it is good for everybody to receive a pay rise' is totally ignored. And we see the ironical spectacle of M.P.s, just having received a 38 per cent rise, scolding miners for asking for 47 per cent. (The miners

know full well that this is only a ploy. The 47 per cent will be beaten down to 7 or 8 per cent.) The idea put forward by Barbara Wootton in April last year seems good to me. She argued for a statutory incomes policy with an Incomes Gains Tax added to the Capital Gains Tax. The Incomes Gains Tax would be related to all *personal* incomes — wages, salaries, pensions, investment incomes and profits. "In outline", she said, "it might work like this. A permissible increase or 'norm' would be fixed, varying according to the size of present income. In the lowest category, say under £20 a week, the norms could be substantial, but they would diminish by the progressive stages in the higher brackets, until, at a point to be determined, they fell to zero. At every level, increases up to the permitted norm would be wholly free of the new tax: everyone would be at liberty to make what he could. But any excess over the norm would be swept away by 100 per cent taxation. Such a scheme would not be static, like a freeze: it would impose a series of graded restraints, calculated, in the light of the best available evidence, to keep the overall growth of production; and as production increased, so the norms would be periodically adjusted to more generous levels." Will we eventually opt for some rational solution like the one outlined here in briefest compass or will we prefer our smash-and-grab methods which as Barbara Wootton says "reap less and less as we grasp more and more"?

At a time when many in the Church — in the name of a bogus pluralism—are calling for the abandonment by the Church of her Catholic Schools, we present to our readers with thankfulness and, indeed, pride this Joint Easter Pastoral of the Catholic Bishops of the East Central State of Nigeria. It is a magnificent and clarifying document, the like of which we have not seen for a long time. There is much to be learnt from it. We commend it warmly to our readers.

Education

The Catholic Bishops of The East Central State of Nigeria

Joint Pastoral Letter: Easter 1971

I. Introduction

We, the Catholic Bishops of the East Central State of Nigeria, on this Solemnity of the Resurrection of Our Saviour, wish to address a joint message to all our faithful people on a subject which is dear to us all: the question of education.

2. For more than a year we have been under continuous and mounting pressure from various categories of members of the Church in the East Central State to make a statement on the question of the take-over of schools by the State Government. Our people have expressed fears from many points of view: religion, constitutional rights, property rights, quality of education, minimum freedom, etc.

3. We have so far refrained from making any statement of the nature pressed upon us because we had nursed the

hope that the State Government was only undertaking immediate post-war temporary measures. We had hoped that any proposed permanent arrangement for the future of our children would be a result of careful and long examination and consultation between Government, the parents and the Church. Our efforts to persuade Government to hold discussions with us have been frustrated again and again. Finally on 31st December, 1970, the State passed the Public Education Edict—ECSN Edict No. 2 of 1971—which it made retroactive to 26th May, 1970.

4. Some of the provisions of this Edict would seem to justify the worst fears expressed by parents, guardians and others interested in the religious and integral education of their children. Bishops are pastors appointed by God. By virtue of our office which we have received from Christ and His Church, we are bound to speak to Catholics and indeed to all men of goodwill. We therefore wish to take this opportunity to touch on some of the teachings of the Catholic Church on education for the guidance of our faithful.

2. What Is Education ?

5. Education is the preparation of man for life: life in this world and life in the next. A human being comes into the world small and practically helpless. He needs the help of many people in order to develop his physical, moral and intellectual endowments. This takes many years. Most men begin to make their significant contribution to this world only at the age of fifteen, or much later when their school education is completed.

6. Education begins in the family. It is formalized in the school. But in a very real sense, education continues throughout our whole lives. In this pastoral letter education will generally be taken to refer only to school education, except where the contrary is clear.

3. *Religion in Education*

7. Education is meant to prepare man for life. Our life begins in this world where it generally lasts less than one hundred years. It continues in the next world where it lasts for ever. Education must prepare man for a successful life in both.

8. Therefore apart from initiation into the three R's (Reading, Writing and Arithmetic) education must also initiate the young into a fourth and all-embracing R: Religion. It is good and necessary for the young to take possession of the patrimony of past ages by learning about what their predecessors did, or said, or wrote, or made. It is good and necessary for future citizens to learn to do, to say, to write and to make, in order to be good citizens and make their own contribution to the progress of the earthly city.

9. This, however, is not enough. Our young must also know why they are on earth, who created them, what they are to do or not to do in order to attain the purpose of their existence. This is the role of religion. Religion gives meaning and direction to the work of the school. It is not just one subject on the school curriculum. It is the one atmosphere which must permeate the whole school. It is religion which gathers all our academic, professional, cultural, scientific and humanistic endeavours into one vital synthesis and directs them towards man's final end — God.

10. From this it follows that it is not a question of choosing to have religion in education or not having it. It is rather a question of either having religion at the heart of education or of giving our citizens an education which is neither integral nor dignifying, but fundamentally unrealistic and truncated.

4. *Whose Work is it to Educate?*

11. It is clear that there are three societies interested in the work of education: parents (who have their extension

in teachers), the State and the Church. Their roles are based on the natures of these different societies. They have different parts to play.

12. Parents give life to their children. They have therefore the duty and right to educate them. Parents are the first and foremost educators of their children. Nothing and nobody can really compensate for their failure in this work. Parents begin to educate their children from the time the child is born. They train the child to eat, rest, speak, be social, and be religious. And because parents cannot normally complete this work in this complicated world of ours, they send the child to school where they pay some people (teachers) to help them to educate their children. Teachers therefore are an extension of the parents. Parents should entrust their child only to a teacher who will train the child as the parents want, especially in religious matters which are so deep in man and which have so many consequences in time and eternity. Therefore the right and obligation to educate the child belongs in the first place to the parents.

13. The State exists for the earthly common good and to look after areas beyond the power of individuals, families and other groups. In education the State encourages and co-ordinates the efforts of parents, communities and the Church. It does not supplant them. It establishes certain national aims and minimum standards which all schools must attain in order to be allowed to function and receive their share of the national money. The State has also the right to establish its own schools. And when it is a question of schools for national security, that is, schools for the armed forces, the State has an exclusive right.

14. The Church is an educator by a special title not merely because *de facto* she has proved herself everywhere and all through the centuries capable of educating, but particularly because "she has the responsibility of announcing the way of salvation to all men, of communicating the

life of Christ to those who believe, and of assisting them with ceaseless concern so that they may grow into the fullness of that same life" (Vatican II: Declaration on Christian Education, n. 3).

15. The Church offers her services in the educational field for a full and all-round development of the human person, for the welfare of the earthly society and for the building of a better world. The Church has declared as unauthentic those Christians who, under pretence of preparing for the heavenly city, neglect to contribute their part to the betterment of the earthly city (cf. Vatican II: The Church in the World of Today, n. 43). It is, however, in religious and moral education that the Church is particularly competent and that she recognizes no higher authority on earth.

5. *Reasonable Freedom in Education*

16. Three societies are competent, each in its own way, in educational matters: parents, State and Church. While the power of the parents and the Church is mainly moral and spiritual, the State has at its disposal the Army, the Police and the Taxes collected by the parents and other citizens. Where parents, State and Church carry out their roles in education with wisdom, maturity and scrupulous respect for the rights of others, there is social peace, stability and progress. The situation is otherwise where rights are violated and duties are neglected.

17. The State has a special role to play in the guaranteeing of reasonable freedom for all in education. In particular the right of parents must be recognized and respected. The rights of parents in the education of their children are prior to the rights of the State and the Church. No State ever had a child. And although the Church has children, it is a question of spiritual life given first at baptism. It is the parents who bring children into this world. They are to answer before God the Creator, for the way they have educated their children. The right

of parents to educate comes not from the State or the Church, but from God.

18. If this right of parents means anything, it means that they must be free to choose one school for their child rather than another. Where there is only one uniform or regimented school system the right of parents to choose a school is rendered impossible. This applies with particular force to religion in education. The prior rights of parents mean that the reasonable wishes of the parents must be respected. Parents are not fowls in a poultry farm where eggs can be disposed of in whatever way the master thinks fit, without any reference to the fowl. It is interesting that a Protestant Commentator on the Vatican Council Declaration on Christian Education, President John C. Bennett, of the Union Theological Seminary, New York City, finds in the Declaration "the characteristic Roman Catholic emphasis on the rights and responsibility of parents for the education of their children". He adds: "I welcome this stand as a check on the tendency of many Protestants to assume that the State or the community acting through agencies of the State is the educator. I think that there is a danger in this country of being too uncritical of the idea of a monopoly of the State in education" (in *The Documents of Vatican II*, ed. by W. Abbot, p. 652).

19. It is therefore necessary for us to say it loud and clear that there must be reasonable freedom of choice of schools, especially as regards religion. The reduction of all schools to dull anonymity and regimented monotony is a violation of the principle of religious freedom enshrined in the Nigerian Constitution and in the United Nations Universal Declaration of Human Rights. It is a denial of the basic principles of true democracy and social contentment. It makes a mockery of the right of parents to choose a school for their child.

20. When we combine all this with an attempt to mix up children and teachers of various religious beliefs

in a type of forced and unnatural percentage system then we have further evidence of denial of fundamental human rights given to man by God the Creator. It is only dictators and totalitarian States which go to such lengths in the denial of human freedom and dignity. We have every hope that the Government of the East Central State has no such intention. It is not a secret that progressive and technologically advanced countries have long recognised in theory and in practice the importance of giving their citizens this minimum freedom in education. This is shown by the parity or near parity of financial treatment which they give to all schools which attain the government-established minimum standards, whether the schools are owned and run by individuals, church bodies, communities or the government. Such are the educational systems of Scotland, England and Wales, Ireland and increasingly of the United States.

6. Three Objections Examined

21. It is sometimes argued that he who pays the piper calls the tune, that religion can be given one or two periods a week in the school curriculum, and that religion divides our citizens. We reply briefly to these three arguments.

22. Some people argue that the Government pays grants to schools and therefore should control the schools. We reply that every penny which the Government has is contributed by the parents and other citizens. Government by itself has no money. What is given to it is given for the common good of the people. Their money must be used for their reasonable wishes. Where therefore the parents choose to send their children to one school rather than another, grants should be given to the school of their choice.

23. Moreover, Government control of schools has never been denied by the Catholic Church. Government has always controlled schools in our country. It is only a question of how much control it exercises or wants to

exercise at any given moment: number and grade of schools, qualification and registration of teachers, appointment and disciplining of teachers, school fees, teachers' salaries, repair of buildings, etc.

24. Another objection is that religion can be given one or two periods in the school each week. This argument is based on a wrong assumption. It presumes that religion is just one subject. This is not so. Religion is principally lived, not just taught. And to reduce religion to one or two periods a week, while giving Arithmetic and English four or five periods, is to tell our pupils that religion is a pious optional extra. This is wrong and damaging.

25. The ideal arrangement, therefore, is that which guarantees the unity of the home and the school in religious matters. This means that the teachers in each school are best chosen from among those who have the same religious persuasion as the parents. After all, the teachers are extensions of the parents, not saboteurs of all the parents strive to do at home. It follows, therefore, that any attempt to deliberately disregard the religious affiliations of teachers is bound to kill the religious character of a school, no matter how many periods are allotted to religion. What indeed is the religion lesson to be, if there is nobody to teach the child adequately, or if it is a Lowest Common Denominator religion arranged by people who may not even commit themselves to any religion, or who have no authority in religious matters?

26. Let us be more explicit. It is contradictory for some people to try to elbow God and religion out of our schools (even when they pay lip service to religious freedom by advocating a type of religion of nobody taught by anybody) and then to turn round and say that we want good citizens. We cannot get good citizens without religion seriously taught and practised. Any nation which ignores religion is on the slippery slope. As the prophet Jeremias says: "They who desert you, Oh Lord, will have

their names written on sand.” In Nigeria and other countries of Africa we lament the existence of highway robbery, stealing, leakage of examination papers, degradation and commercialization of women by both high up officials and school girls, coups, rigging of elections, political thuggery, embezzlement of public funds, and abuse of office. We condemn these evils. And yet we seek to eliminate the Church and religion from our schools. Are we serious? Are we sincere? Do we love Nigeria? Do we love Africa? “Unless the Lord build the house, they labour in vain that build it” (Ps. 127: 1). “My people”, says the Lord through the Prophet Jeremias, “have committed a double crime: they have abandoned me, the fountain of living water, only to dig cisterns for themselves, leaky cisterns that hold no water” (Jer. 2: 13).

27. A third objection is that religion divides our citizens and so should be eliminated from our schools. Let us see. What of villages, towns, clans, divisions, States, languages, etc. Must we eliminate all these in the name of unity? Was it religious schools which caused the various woes of Nigeria in the last ten years, such as tribalism and sectionalism? Let us state openly that the opposite is the case. Religion properly practised unites rather than divides. People of various religious groups get on well if they are properly schooled in their religion and if everybody is just, charitable, hard-working and chaste. These are fundamental requirements in which all religious bodies agree.

7. The Catholic Church and Education Today in the East Central State

28. As always, the Catholic Church offers all reasonable co-operation to parents and government in the most important work of educating our future citizens. The Church is the greatest friend to the people and the best guarantee for peace in the family and the State. The Church is not contesting any earthly principedom.

29. The Catholic Church does not cling on to any conservative or prefabricated formula in the control and management of schools. What she regards as her essential role is to guarantee the religious and moral education of her children.

30. The Church is not against Government control and management in principle. But she requests that the practical form that this takes be first discussed and agreed upon. The Church, for example, does not insist on collecting fees and paying the teachers. The interest of the Church in education is not financial. But she considers the choice of teachers for a particular school as an essential element of religious education. The Church must have a hand in the choice of teachers. And she insists on this, knowing full well that this is what the parents want. And the right of parents is prior to that of the State and the Church. Moreover, the whole question of adequate representation in School Boards, and the powers they are to have, should first be discussed and agreed upon, in order to guarantee religious education, honesty, efficiency and solid education.

31. These and other details are best discussed between Government, the Church, other Proprietors, Parents and Teachers if there is to be a possibility of meaningful and dignified co-operation and success for the education system. The Catholic Church, as the proprietor of many educational institutions affected by the Edict, who was not consulted before these drastic measures were taken, wishes it to be known that she has no intention of giving up her proprietary rights to her educational institutions.

32. True to Christ, the Founder of the Church, we ask our faithful to respect all lawful authority, to pay their taxes, and to obey all just laws of our Government. And we give our guarantee that as usual it will be found out that we are among the best citizens and the best friends of Government and People.

8. *Message of the Second*

Vatican Council to Earthly Rulers

33. We find it fitting to close this Joint Easter Pastoral Letter with the Message which the Second Vatican Council addressed to earthly rulers from St. Peter's Square on the closing day of the Council, 8th December, 1965. The Vatican Council says to earthly princes :

34. "We do honour to your authority and your sovereignty, we respect your office, we recognize your just laws, we esteem those who make them and those who apply them. But we have a sacrosanct word to speak to you and it is this: Only God is great. God alone is the beginning and the end. God alone is the Source of your authority and the Foundation of your laws.

35. "Your task is to be in the world the promoters of order and peace among men. But never forget this: It is God, the living and true God, who is the Father of men. And it is Christ, His eternal Son, who came to make this known to us and to teach us that we are all brothers. He it is who is the great artisan of order and peace on earth, for He it is who guides human history and who alone can incline hearts to renounce those evil passions which beget war and misfortune. It is He who blesses the bread of the human race, who sanctifies its work and its suffering, who gives it those joys which you can never give it, and strengthens it in those sufferings which you cannot console.

36. "In your earthly and temporal city, God constructs mysteriously His spiritual and eternal city, His Church. And what does this Church ask of you after close to two thousands years of experience of all kinds in her relations with you, the powers of the earth? What does the Church ask of you today? She tells you in one of the major documents of this Council. She asks of you only liberty, the liberty to believe and to preach her faith, the freedom to love her God and serve Him, the freedom to live and to

bring to men her message of life. Do not fear her. She is made after the image of her Master, whose mysterious action does not interfere with your prerogatives, but heals everything human of its fatal weakness, transfigures it, and fills it with hope, truth, and beauty.

37. "Allow Christ to exercise His purifying action on society. Do not crucify Him anew. This would be a sacrilege for He is the Son of God. This would be suicide for He is the Son of man. And we, His humble ministers, allow us to spread everywhere without hindrance the gospel of peace on which we have meditated during this Council. Of it, your peoples will be the first beneficiaries, since the Church forms for you loyal citizens, friends of social peace and progress.

38. "On this solemn day when she closes the deliberations of her twenty-first Ecumenical Council, the Church offers you through our voice her friendship, her services, her spiritual and moral forces. She addresses to you all her message of salvation and blessing. Accept it, as she offers it to you, with a joyous and sincere heart and pass it on to your peoples" (The Documents of Vatican II, ed. by W. Abbot, pp. 729 - 730).

39. The Bishops of the East Central State wish all our people the graces of Easter.

† Francis A. Arinze, Archbishop of Onitsha.

† Thomas McGettrick, S.P.S., Bishop of Ogoja.

† Anthony G. Nwedo, C.S.Sp., Bishop of Umuahia.

† Godfrey M. P. Okoye, C.S.Sp., Bishop of Enugu.

† Mark O. Unegbu, Bishop of Owerri.

Dr. Jackson here explains why the level of unemployment continues to rise in spite of the reflationary measures of the Budget.

Continuing Depression

J. M. JACKSON

THERE can be no doubt that the gravest economic problem of the present time is the high level of unemployment. The numbers of the unemployed have, until the last year or so, been at very low levels. One might well be excused for having thought that the problem of unemployment had been virtually solved. True, there were regions where the unemployment rate was substantially higher than the national average. Even so, these regions were not all that badly off. Britain now has a labour force of something like twenty-five million. Half a million unemployed would represent roughly two per cent of that labour force. Even in those less prosperous parts of the country the unemployment rate was only about double the national average or about four per cent. Now, however, the unemployment figure is nearing the million mark or perhaps four per cent or more of the labour force. The national average, then, has reached a level comparable with the less prosperous regions a few years ago; meanwhile the less prosperous regions have, of course, suffered from a comparable rise in the unemployment level. There the percentage out of work remains perhaps double the national average indeed, in some cases the situation is even worse. There is some evidence that the increase in unemployment has involved a worsening of the relative position of the less prosperous areas. There are a number of reasons why this should have been the case. Perhaps the most important is that in attempts to improve the economy of the depressed regions, many branch factories have been steered there.

Whilst this policy has, in the short run, helped to improve the economies of the regions when the national economy is buoyant, it has undoubtedly left the regions very vulnerable in recession. If a firm has a main factory in the south and perhaps an additional factory in the less prosperous north, it is only natural that the main factory is the one to be kept going when times are bad and the branch factory in the north closed.

What has gone wrong?

It is not easy to say what has gone wrong with our economy at the present time. The level of unemployment was rising at the time of the General Election, and prices were also rising rapidly. The present government has failed to correct these trends, though there is just a little evidence that the rate of increase in wages and prices is beginning to slow down. The level of unemployment, however, continues to rise despite the reflationary measures of the budget. There is no doubt that similar reflationary measures in the past would have had a marked impact on the level of unemployment. Why, then, has the level of unemployment continued to *rise* in spite of these measures which ought to have induced a fall? Should the government have introduced still greater reflationary measures?

There is good reason for the government's reluctance to be too hasty in introducing reflationary policies. The relaxation of the incomes policy by the previous government as the election approached saw wages increase at an alarming rate and prices followed. The trade unions have continued to press unreasonable wage demands in the face of rising unemployment. There can be little doubt that any stimulation of the level of demand in the economy would have added fuel to the inflationary spiral.

Here it is worth digressing to recall that inflation can arise from two causes. First, the upward movement of prices may be initiated by cost increases. The cost of raw materials may rise — perhaps because costs have risen in

the country of production or because their sterling price has risen as a result of devaluation. If raw materials are dearer, manufacturers may find that they have to raise their prices. Or, as in the last year or so, trade unions may press for higher wages. If these increases are not matched by increased productivity, prices must rise. And as these price increases become general, workers find that their increased money wages will not buy as much as they had hoped and they press for still further increases. And so the inflationary spiral continues.

In other cases, inflation arises because the demand for goods and services is excessive. The incomes of people in the country will normally be exactly equal to the value of the goods and services they have helped to produce. It should, therefore, just be possible to purchase the country's current output — neither more nor less. But it is possible for additional demand to be injected into the economy. Business men may invest in new factories and equipment as much as the public is willing to save without causing inflation. They can, however, invest more than this if they can borrow from the banks, because the banks are able to create new money and not just lend money that has been deposited with them. This can mean that money demand exists for more than the volume of goods and services that has been produced. This means that prices rise because of the excess demand. And business men find they are making good profits and try to increase output. To do so they try to get more labour by offering higher wages. In this kind of situation wages rise because rising prices have led to good profits. This kind of situation is, of course, characterised by full employment. It is because there is already full employment that wages rise. There is no reserve of labour that can be engaged to increase output. Each employer tries to increase *his* output by attracting labour away from other employers. In such a situation, of course, the offer of higher wages is self-defeating. Each employer must, of course, raise wages or he will find that he loses labour to firms that have raised

wages. But the general increase in wages will not significantly increase the total labour supply. There will, it is true, be some increase in the effective supply of labour in terms of man-hours insofar as increased overtime is worked, a development which in itself involves a payment at a higher rate for the work done.

If trade unions care to press wage demands and these are granted, even when an inadequate level of demand ⁽¹⁾ is causing unemployment, firms have to put up prices to cover rising labour costs. If policies are introduced to stimulate demand, a second upward pressure on wages and prices is introduced. The expansion of demand will be felt first in certain quarters. Employers in the industries first affected will bid up wages. They may concede increases over and above the general rate of increase. Workers in other industries will be reluctant to accept the current rate, however, when they see some workers getting these bigger increases. And so the pace of inflation is increased.

It should now be clear why the government has been slow to adopt reflationary measures to tackle the present situation. This is not to say that it has been justified in allowing unemployment to rise to the present high level. Nevertheless, it must be recognised that it is not alone responsible for the present disastrous situation. The trade unions which have been among the loudest critics are, in fact, almost equally guilty. They have selfishly pressed claims for higher pay that are absolutely without justification, claims that are unrealistic and the height of irresponsibility. At the time of writing, a national coal strike is threatened over a claim for a forty-five per cent increase. What trade union leader in his right mind really believes that his members are entitled to an increase of this magnitude or that any industry can be expected to pay such claims without destroying the national economy?

1. If the sum of incomes equals the value of output, incomes are sufficient to purchase all that has been produced. But people may choose to save out of their incomes more than business men are willing to put back by investment.

The government, however, should have instituted an incomes policy when it first came to power. The present troubles began when the previous government relaxed its income policy in the hope of winning the election.

The Regional Problem

The problem of relatively high unemployment in some parts of the country remains. There are several separate problems that have to be faced. There may be a tendency to adopt measures that will lead to an immediate reduction in the level of unemployment, but it is also necessary to try and ensure that the regional economy is placed on a sound basis and not liable to recurring depression. Industries must be developed which are efficient and there must also be diversity.

Up to a point it is easy enough to find some projects that will increase employment in the more depressed areas. It may be possible, for example, to speed up slum clearance, to speed up the building of schools and hospitals, or the building of roads. There are, however, a number of difficulties. All the projects mentioned are desirable, of course. As part of a programme to stimulate the *national economy*, such projects could play an important role. Work would be given to a good many people in the building and civil engineering industries. These people would have more money to spend and would therefore increase their demand for all kinds of goods and so create more employment in a variety of industries. Those finding employment in these other industries would also have more to spend, increase their demand, thereby creating still further jobs. And so it would go on. We could expect that a programme of expenditure which gave employment to, say, 10,000 people in the first instance might through this snowballing effect create in all perhaps 20,000 jobs.

Such short term measures might not be all that satisfactory in solving local unemployment problems. The snowballing effect would not necessarily be as important locally as on a national scale. It would be present, but it

would not be felt solely within the area that was to be helped. Suppose, for example, that 10,000 men were given new employment building houses, schools, hospitals and roads in a depressed area. These newly employed men would have more money to spend and would use it to buy a range of goods and services. Much of the spending, however, would be on goods made in other parts of the country — perhaps consumer goods produced in the more prosperous areas of the country. It might still be true that if 10,000 new jobs were created in the first instance, a total of 20,000 new jobs might ultimately result, but it might be that only about 12,500 were in the depressed areas and that 7,500 of the 10,000 jobs created by the snowballing effect would be elsewhere.

It may not in practice be all that easy to expand the level of employment in building and civil engineering. A new school for example, requires a great deal of planning. It may be six to twelve months from the go-ahead to the point where work on the site begins. By the time the project has reached a point where a real impact is made on employment, the whole economic situation could have changed. Another difficulty is that these industries cannot be expanded beyond a certain point without bottlenecks occurring.

Finally, there is a limit to what can be done by speeding up this kind of project in depressed areas. If there is a special need in these areas for this kind of project, all well and good. The depressed areas may have more than their fair share of slums, and slum clearance and new house building may be essential. There may be a need for improved roads as part of the economic development of these regions. On the other hand, it would be quite wrong to build houses or hospitals in depressed areas just for the sake of creating jobs when there was a more acute need for houses and hospitals in other parts of the country.

There can be no doubt that the first step towards solving the problem of regional unemployment must be

to restore the health of the national economy. This may be a slow process. It may well be that the present difficulties stem largely from a lack of confidence on the part of business men. This has resulted partly from the wage inflation and partly from government policy that has not been prepared to continue subsidising large but loss-making establishments. Faced with rising costs but with the government still forcing a fairly restrictive policy on bank lending, many firms have run into difficulties. Some may have been forced into bankruptcy, though they might have survived if they could have borrowed money to keep them going until they could have sold their finished product — perhaps at a higher price. But if a laxer credit policy had permitted this, it would have given an extra twist to the inflationary spiral. Failures like that of Rolls Royce and Upper Clyde Shipbuilders were partly of this kind, though it could also be argued that there was in these cases a more fundamental weakness and that these enterprises were not viable without government subsidy. But whatever the causes, there has been this loss of confidence, and therefore only a limited response to the budget measures. Until confidence is regained, there will not be no great increase in investment by business men. Had there been greater confidence, the tax cuts of the budget would have had not only a direct effect on the economy followed by secondary effects on consumption but would have also stimulated investment which in turn would also have had secondary effects.

Within a thriving national economy, it would be possible to create local employment by providing adequate financial incentives to firms. Here, however, we must ask an important question. Is it really desirable to try and get firms to go to areas of high unemployment when they would prefer some other site? It is all very well to talk of the right to work but if we encourage firms with government subsidies to go to areas where their costs are unduly high we may lose our grip on export markets and thereby undermine the prospects for employment everywhere.

I have just come across a nun who furthers ecumenism by "receiving" at Protestant communion services. Is this another "trend"? How can God be just, allowing some of us to be tempted beyond our power and then giving us the same judgement as the rest? Arthur Koestler said recently that he could not reconcile Belsen and the tidal wave disasters in Bengal with the Christian idea of God. What could one say in reply?

Any Questions?

WILLIAM LAWSON, S.J.

I have just come across a nun who works for ecumenism by going to Protestant communion services and "receiving" whenever she goes. She is angry that she can't invite her hosts to receive Communion at Mass. Is this another "trend"?

Yes. How strong it is, I do not know; but some writers on theology have suggested that, as the Eucharist is the Sacrament of unity, there should be "inter-communion" to help bring about the unity of Christendom. "Grant to all who share in this one bread and one cup, that, gathered into one body by the Holy Spirit, they may be made into a living host in Christ." You may be sure, when such opinions are being ventilated, that more enthusiasts for Ecumenism than the nun you mentioned have already adopted the practice.

It is a practice the suggestion of which was turned down three years ago by the Ecumenical Commission appointed by the hierarchy of England and Wales to deal with such matters. There are many serious objections to it. It could amount, in the eyes of non-Catholics, to a

acceptance of the theory that all the Christian Churches are in essential agreement, that we and they, talking about the Eucharist, mean the same thing, and that any differences will disappear if we pretend they are not there. It is a denial of the faith, and no help to what is genuine in the ecumenical movement, to be converted from Catholicism to Ecumenism.

You must be aware of the attacks being made on the Mass and the Blessed Sacrament, and, in the same spirit on the Sacrament of Order. A priest said to me, à propos of inter-communion, that in the early days of the Church, priests were just the men appointed by the community to preside at the eucharistic assembly. That is not true, but it is a fashionable untruth.

Your nun, I fear, would be insulted if you suggested she read *The Credo of the People of God*.

How can God be just, allowing some of us to be tempted beyond our power and then giving us the same judgement as the rest?

You've forgotten your Scripture: "God is faithful, and He will not let you be tempted beyond your strength, but with the temptation will also provide the way to escape, that you may be able to endure it" (I Cor. 10:13). No one is ever *forced* to commit grave sin. No doubt temptations vary in strength; and no two people are exactly alike in their response to temptation. They also vary in temperament, habits of sin and habits of prayer, and conscience. It could be that someone will perform an act that is objectively very wicked and yet be not guilty of grave sin. There is a possibility that he was not fully responsible for his act; and God knew about diminished responsibility long before the secular courts thought of it. But don't let that prompt you to set out with the intention of claiming mitigation of sentence on account of diminished responsibility. You wouldn't get away with that in a criminal court; and God is not mocked.

By "the same judgement as the rest" you mean, I

think, "the same Christian standard of behaviour" — the two commandments of charity, the ten commandments, &c. It is true that, as we have the same nature, we are under the same general laws. But judgement is not by computer. It is by God who always treats us as persons and therefore with an attention corresponding to each one's uniqueness. "The Son of Man is to come in the glory of His Father with His angels, and then He will give each man the due reward for what he has done".

Arthur Koestler said recently on T.V. that he could not reconcile Belsen and the tidal wave disasters in Bengal with the Christian idea of God. What could one say in reply?

I should not know how to reply until I had discovered what is Koestler's idea of God, which I should expect to be highly intelligent and stimulating. The only book of his which I have at hand is *The Sleepwalkers*, A History of Man's Changing Vision of the Universe, a reading of which induces a respect for the learning and the tolerance of the author. He says in it: "At the age of about four I had what I felt to be a satisfactory understanding of God and the world". He has travelled a long way since then but I am ignorant of his present position.

Answering your question with generalities, I should say that we must begin with the fact that God is infinite in all perfections, and that it must follow from His perfect goodness that He cannot be reproached with failure to care for His human creatures with loving omnipotence but we must expect to be in the dark about God: if He is not a mystery to us, then He is not God. A deity comprehensible to finite beings can't be infinite. For our satisfaction as rational creatures we must look for explanations of the evils in the world; and some partial explanations are forthcoming. The iniquities of Belsen are explained as the wickedness of man which God permits to operate because He will not deprive men of the freedom which is a necessary attribute of the person, and will not destroy

history by withdrawing from man the commission to make it. Material evils like tidal waves may also be the result of sin, in the sense that, had man applied himself rightly to govern the material universe, he would have known nature well enough to control its forces or to save himself from damage by forces beyond control. But mystery there must be.

God's will is said to determine our life span; but surely it depends rather on the medical skill available ?

You can't have put into the question all that was in your mind. On the face of it, your question needs only the answer that God can, being omniscient, make decisions with full knowledge of all human circumstances. All time lies spread out before Him. He made it. He sustains all life within it. The advances in medical science are made with His power.

What is bothering you is, perhaps, the inequality of life-expectations in different parts of the world and at different epochs. Psalm 90 says "Seventy years is the span of our life, Eighty if our strength holds." I know of no place or period in which the average life-span reached seventy. Even in England, where the medical services are good, that figure is only just being attained. In some countries the expectation of life is as low as forty. You might argue that the Psalm shows God's plan for mankind, and that it has not yet come into operation; but your conclusion would then have to be that man has failed to do his part. We are then on the way back to man's first failure, the root of all the rest, which was the disobedience we call Original Sin. It is at that point that the divine plans should be considered. In our way of looking at the destiny of mankind, the course we are now following — sin, Incarnation, and Redemption — is an alternative adopted when man refused to accept the divine will. But God does not change. It is we who change and all our changes are fore-known by God.

Book Review

BISHOP ROBINSON AT SEA

Down from Woolwich, up again at Cambridge, Bishop John Robinson has done it again. He has produced a little paper-back (*The Difference in Being a Christian To-day*, Fontana Books, 25p.) which shows up all his previous confusion of thought, and some more. Through the work like a theme-song runs a quotation from the *Epistle to Diognetus*. This was an early Christian work, written about the middle of the second century, to explain to a pagan what being a Christian meant then. It stresses that Christians do not live in cities of their own, or speak a different language, or live a bizarre life. From this the Bishop argues that there is no peculiarly Christian answer to the fundamental moral problems of the day, matters that concern birth, copulation and death. If he had given his quotation without omissions, he would have had to print this: "Christians do not make themselves the champions of a humanist doctrine, as so many others do. Their doctrine is not the *trouvaille* of imagination or the dream of over-zealous busy-bodies. They marry like anyone else and beget children, but they do not throw away what they beget. They have a common table but not a common bed. They love all men and are persecuted by all". I wonder if Bishop Robinson blushed when deciding to omit this passage.

The Bishop has written some good things on New Testament matters in his time, but now he gets away from the narrow period of the New Testament writings and is quite at sea on the patristic age. He has ventured to sketch his idea of the priest of to-morrow, to show that as he thinks, it is only by trying to be different in the wrong way that the clergy have suffered devaluation in the growing process of the secularization of life; if they tried to be more like the salt and the leaven of the gospel.

they would do better. This is a long argument that was illustrated not long ago by a Panorama TV on the Church of England, a programme that very many Anglicans said was most unfair. To back up his view the Bishop again calls in the early Church. (There is a common gambit being played here. So many reformers draw pictures of what they think the early Church was like, and as often as not they have really no clue to the understading of a difficult historical matter.) None the less the Bishop, following some Catholic reformers, claims that the early Church abolished the Jewish idea of a priestly tribe set apart and that, for nearly two hundred years, the words for "priest" and "priestly" were applied solely to the Church as a whole. He admits that there *were* ministers, called presbyters or elders, though he does not mention bishops. He also claims that *diaconia* (or ministry) was used as a description of the activity of the Church as a whole.

Now, while it is true that the word *hiereus*, a priest, was not taken over by the Christians from the *cohen* of the Jews, there are two reasons for this, one that it denoted a man engaged in animal sacrifice, which the Christians did not practise, and again it described an office that went out among the Jews with the destruction of the Temple in 70 AD. But the early Christians did use the word for one aspect of the work of Christ: Justin in the middle of the second century and Origen at the end both have this usage, and Clement of Alexandria calls the prayer of a Christian "true priesthood and true sacrifice". The early Christians used the word for elder (*presbuteros*) to describe their own ministers because they found it in use at the synagogue (where there was no sacrifice) and because it avoided the imputation that they were just carrying on the worship of the Temple, with its animal slaughtering. Gradually the word *hiereus* came into use for these presbyters, who were understood to partake of the priesthood of Christ. Justin speaks of the apostles as "equipped with the powers of Christ the eternal priest", while Origen,

before the second centenary of the crucifixion, speaks of other men "being assimilated to the work of the apostles as priests". In each case, the sacred word *hiereus* is used. On the other hand, there is no instance of the word being applied in the period mentioned to the Church as a whole, or to Christians in general, that is known to the compilers of the Lexicon of Patristic Greek, save for a Gnostic passage in Clement of Alexandria.

A German historian, Campenhausen, argued from a passage in Tertullian that the difference between priest and layman was due to the law of the Church and not to the appointment of Christ. What Tertullian said was: "The difference between the ordained man and the people is established by church authority and by the sacred rite of admission to where the priests sit in church." Campenhausen took the first half of the sentence and did not tell his readers about the second. The enthronement of a bishop in his chair, and of priests in their seats, was from very early times an outward mark of a change in status. Bishop Robinson is not content to blame Tertullian in the second century for what he calls the distinction in the Church between officers and other ranks; he blames it on Gratian in the twelfth. The upshot of Bishop Robinson's argument then is that he has relied on baseless suggestions about the early Church to warrant changing the Church as we know it. This is an old gambit. It was tried by Cranmer when he drew upon the (bogus) writings of the pseudo-Denis to warrant changes in the rite of ordination in the days of Edward VI.

The Church of the future for Bishop Robinson will be a free-for-all, based on *koinonia*, or the practice of sharing. Now in the New Testament there are four separate meanings of the word *koinonia*; it means union with God (as in 1 Cor. 1:9), or communion with the Church in a wider sense (Gal. 2:9), or in a strict sense of the right to the Eucharist (1 Cor. 10:16), or finally a sharing in charitable works (Hebr. 13:16). The early Church, somewhat to the confusion of unwary students, kept up the

idea of a twofold communion which she allowed to her members. In the days of public penance a man might be allowed communion in the wider sense, i.e. attendance at Mass, while still not being allowed to receive the Eucharist. But Bishop Robinson, as if overturning the tables of the money-changers, abolishes all these distinctions. Out goes New Testament scholarship in favour of 'communion in the broadest sense', outside any consecrated building or special robes. Now most Catholic priests have since 1939 extensive experience of celebrating Mass in the most unlikely places, a bar-parlour, beneath the Union Jack in the women's institute, or in a railway carriage, but they were always mindful of the warning about those who eat or drink unworthily. It may be that the experience of an Anglican bishop is different.

The crucial case might be the "desert-island church". If the one lawfully ordained priest on such an island came to die, Bishop Robinson's future laymen would carry on by themselves, as in the manner depicted in a French film of long ago. They would take it in turns to hold the Eucharist, or elect one of themselves. But the recent Vatican Council has ruled that the ministerial priesthood differs in kind and not merely in degree from the priesthood of the faithful. In the past, there were Viking settlements on the coast of Greenland, and in due time priests went there from Norway, and a bishop was appointed to the principal settlement, Gardar. Later in the Middle Ages a new bishop was unable to make the journey from Norway to Iceland and then on to Greenland, and the priests died one after the other. The Catholic Vikings, when they no longer had the Mass, used to meet in the chapel and one by one they would come up to venerate the altar where Mass had been said, but no one ventured to assume the role of priest.

Bishop Robinson makes great play with the fact that religious writers discourse extensively about priestly vocation but have little to say on the vocation to be a layman. He labours under a fallacy here, for infant

baptism changes the whole perspective. No one decides in his cradle that he is going to be a priest, but if his parents have him baptised, he is then given the vocation to be a layman until such time as God may call him to be a priest. It was an idea of Erasmus (who is one of the bishop's heroes) that boys and girls should at puberty ratify the baptism they had received in infancy, but Trent condemned him for going against Catholic doctrine in that particular. The Bishop through desiring to have ecclesiastical institutions in a fluid state will end up with a dissolution of the family. Hippies would prefer to think they never had parents.

The bishop cherishes Teilhard as one who preached the gospel of "a totally human hope". But the thinking of Teilhard underwent a change with the years and he came to see that there was not just a single line of human evolution reaching out to Point Omega, but that there were two lines, cosmogenesis and Christogenesis. These might be seen to converge, like two meridians on the surface of a globe, but they were not and could not be the same line. The Christian faith carries a man on to see the more remote and difficult applications of the natural law (about which the unchristian man is in the dark); it prompts him to acts which human prudence would discount; it teaches him that he has here no abiding city; his citizenship is elsewhere.

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